

# Standing Commission on Ministry Development

## Membership

Ms. Nancy Anne Key, <i>Chair</i>	California, VIII	2015
The Rt. Rev Brian Thom, <i>Vice Chair</i>	Idaho, VIII	2015
Dr. Julie Lytle, <i>Secretary</i>	Massachusetts, I	2015
The Rev. Dr. Barbara Bender-Breck*	California, VIII	2012
Dr. Luisa Bonillas	Arizona, VIII	2012
Mr. Jack Finlaw	Colorado, VI	2012
Ms. June Gerbracht	New York, II	2015
The Rt. Rev. Mary Douglas Glasspool*	California, VIII	2012
The Rev. Canon Gary Hall	Michigan, V	2015
The Rt. Rev. David Colin Jones	Virginia, III	2012
The Rev. Canon Mally Ewing Lloyd*	Massachusetts, I	2012
The Rev. Joseph Pae	New York, II	2012
Mr. Jay Phillippi	New York, II	2015
The Rt. Rev. Catherine S. Roskam*	New York, II	2012
Ms. Anne Watkins, <i>EC Liaison</i>	Connecticut, I	
The Rev. Dr. Winfred Vergara, <i>Staff</i>		

## Changes in Membership

Two changes in membership occurred during the triennium: The Rev. Canon Mally Ewing Lloyd was appointed to fill the resigned position of the Rev. Dr. Barbara Bender-Breck, and Bishop Mary Glasspool was appointed to fill the resigned position of Bishop Catherine Roskam.

## B014 Task Force

C. Bradford Foster, III, Esq., Chancellor of the Diocese of West Tennessee; Joan C. Geiszler-Ludlum, Esq., Chancellor of the Diocese of East Carolina; Sally Johnson, Esq., Chancellor to the President of the House of Deputies; Mary Kostel, Esq., Chancellor to the Presiding Bishop; Thomas Little, Esq., Chancellor of the Diocese of Vermont; The Rt. Rev. F. Clayton Matthews, Office of Pastoral Development; The Rt. Rev. Todd Ousley, Bishop of Eastern Michigan; The Rt. Rev. James Waggoner, Bishop of Spokane.

## A191 Task Force

The Rev. Canon Mary June Nestler, Diocesan Executive Officer, Utah; The Very Rev. Doug Travis, Dean and President, Seminary of the Southwest; The Rev. Dr. Jo Bailey Wells, Associate Professor of the Practice of Christian Ministry and the Bible, Director of Anglican Studies, Duke Divinity School; The Very Rev. Dr. Joseph H. Britton, Dean, Berkeley Divinity School at Yale; Ellen Bruckner, Province VI, Iowa.

## Summary of Work

### Mandate

#### CANON I.1.2(n)(7)

A Standing Commission on Ministry Development. It shall be the duty of the Commission to:

- (i) recommend policies and strategies to the General Convention for the affirmation, development and exercise of ministry by all baptized persons (lay persons, bishops, priests, and deacons);

(ii) recommend strategies to General Convention for the development and support of networks of individuals, diocesan Committees and commissions, agencies and institutions engaged in recruitment, gifts discernment, education and training for ministry, leadership development, and deployment;

(iii) study the needs and trends of theological education for all baptized persons, including seminary education and life-long learning, and recommend strategies to General Convention to strengthen theological education for all baptized persons.

### Meetings of the Commission

November 20, 2009, in Chicago, Illinois; December 14, 2009, via web conference; February 26, 2010, via web conference; April 16, 2010, via web conference; May 7, 2010, via web conference; July 9, 2010, via web conference; August 8, 2010, via web conference; November 2–5, 2010, in Salt Lake City, Utah; January 7, 2011, via web conference; March 4, 2011, via web conference; May 7, 2011, via web conference; June 29, 2011, via web conference; July 29, 2011, via web conference; October 24–26, 2011, in Salt Lake City, Utah; February 28, 2012, via web conference; *anticipated meetings of April 17, 2012, via web conference\**; and June 5, 2012, via web conference.

As the Commission reviewed and inwardly digested its mandate, members reflected on what were meant by terms and identified theological premises underpinning decisions and actions. Commission members agreed that all ministry starts with baptism and that *all* the baptized need to be supported as they discern their place within the community. There was a common commitment to the formation of pastoral leaders who can take the Church to 2050. The Commission agreed to an expansive understanding of pastoral leaders (lay, deacon, priest, bishop) who are called by baptism—literally and figuratively—to gather people around God’s table, feed them, and motivate them to serve God’s mission. The Commission sees as its role recommending strategies to General Convention that enable individuals and communities to discern lay (evangelism, witness, service) priestly (gather, feed, empower, bless, consecrate, absolve), diaconal (service, mission), and apostolic (connectors, oversight) functions.

The Commission understands that formation must prepare pastoral leaders to be flexible, adaptable, and culturally sensitive. It must empower leaders to read a community/context, understand the needs, and respond creatively. It may be offered through a variety of dynamic theological ecologies ranging from traditional residential seminaries and university divinity schools to distributive learning and locally defined processes. Regardless of form, it must maintain intellectual, spiritual, and practical rigor and have some means of assessment and accountability.

### Resolutions Assigned to the Commission

Subcommittees of the Commission met regularly, and reported to the commission of the whole. There were thirteen resolutions referred to the Commission by the 76th General Convention. In addition, the Executive Council referred three strategic plan activities to the Commission in June 2010:

- 2009-A057: Canonical Implementation of Constitution Article II, Section 8 and Adjustments to the Wording of Testimonials and Consent Documents used in the Election and Consecration of Bishops, *unfunded*
- 2009-A079: Addiction Education for Ordained Ministry
- 2009-A080: Ministry Discernment for Disabled Persons
- 2009-A105: Fresh Start Commendation
- 2009-A106: Plan to Limit/Help Ordinands Repay Debt
- 2009-A107: Financial Support for those Studying for Ordained Ministry, *unfunded*
- 2009-A186: Impairment of Clergy
- 2009-A191: “Best Practices” for Ministry Formation
- 2009-B014: Study for a Dissolution Canon
- 2009-C013: Support for Those Studying for Ordained Ministry
- 2009-C072: Support for Seminarians, *unfunded*
- 2009-C080: Lay Leadership and Ministry Development
- 2009-D082: Study Pastoral and Organizational Issues
- Activity G2.1.2: Develop written guidelines to ensure consistency in the discernment process presented to The Episcopal Church via resolution at General Convention 2012.
- Activity G2.1.4: Develop a strategy to address challenges inherent with seminarians, such as high cost of seminary education and seminarian debt.

- Activity G2.1.6: Develop guidelines and identify best practices for the formation, education, and evaluation of ordained ministers as stated in General Convention Resolution 2009-A191.

Due to the extent of resolutions and activities referred to the Commission, and the absence of the Office of Ministry Development that was dissolved on April 1, 2008 during the reorganization and clustering of work at the Episcopal Church Center, the Commission decided not to act on unfunded resolutions. Additionally, the Commission combined similar resolutions and activities, dividing the remaining work among three subcommittees: Pastoral Care, Ministry of the Ordained, and Ministry of All the Baptized. The Commission is also responsible for allocation of the Conant Fund that was charged to a fourth subcommittee. Finally, the Commission has historically included triennial reports from the eleven Episcopal seminaries. For this report, the Commission expanded the invitation to include other providers of ministerial preparation.

The Commission must note that in the previous triennium, one of the ways it was able to enact a vision of collaboration was through consultation with the Provincial Leadership Council and Commissions on Ministry. This type of collaboration and consultation did not occur during this triennium: budgetary and time constraints restricted Commission members from directly meeting such leaders as desired. This is also true of hoped for collaborations with the Standing Commission on Small Congregations. Fortunately, some members of the Commission were able to participate in cross-commission conversations via web conferencing and in person with members from the Standing Commission on Lifelong Formation and Education and the Standing Commission on the Mission and Evangelism of The Episcopal Church. These efforts reveal a consistent pattern of requests for a coordinated system of ministry preparation across all orders in The Episcopal Church that defines competencies, assesses and affirms preparedness, and maintains a collection of digital resources for easy access by individuals and communities.

### **Subcommittee on Pastoral Care**

*Members:* David Jones, chair; Anne Watkins; Brian Thom; Mally Lloyd.

This subcommittee focused on responses to Resolutions 2009-B014, 2009-A186, and 2009-A080. Responses are listed in order of legislative priority as defined by the subcommittee.

### **2009-B014: Reconciliation or Dissolution of an Episcopal Relationship**

It is significant to note that General Convention Resolution 2009-B014 was originally presented to the 76th General Convention by a bishop. It was subsequently referred to the Standing Commission on Ministry Development by the Executive Council.

The original explanation of this resolution read, in part: The Episcopal Church is relatively unique in that there is no pastoral or canonical mechanism for intervention by the Church at large to bring reconciliation or dissolution to bear within conflicted dioceses. The toll exacted on all those involved in these situation has been enormous: bishops and their families leaving stigmatized and without the gratitude and caring of the dioceses they have served, members of Standing Committees exhausted and ill-used, dioceses being left demoralized and split by factions, and the name of the church often compromised for lack of a more humane process. Under our present Canons and procedures, several dioceses have experienced sustained enmity between bishops and primary ecclesiastical bodies which has sometimes lasted for years, and sometimes decades.

The subcommittee invited those listed above to join a B014 Task Force to research this matter and report back to the Commission. Additional consultation occurred with members of the Standing Commission on Constitutions and Canons and the House of Bishops Committee on Pastoral Development. The Task Force also acknowledges and gives thanks for the substantial help received from the Rt. Rev. Scott Hayashi and the Rev. Dr. Gregory Straub. The Task Force met on February 10, 2011 in Dallas, Texas and continued its work via conference call and web-based conference.

Several core values and principles informed the proposed canon. Key among these are: (1) clarity and timeliness for resolution; (2) inclusion in the process for the voices and wisdom of both lay and ordained members of the church; (3) clear pathways of entrance into a reconciliation process that may be initiated by both lay and ordained members; (4) a process aimed first and foremost toward healing and reconciliation; (5) an informed resolution when reconciliation proves to be impossible; (6) the appropriate input of other structures of the Church, including a diocese's Convention and Standing Committee, the House of Deputies, and the House of Bishops. The Task Force believes the existence of this canon encourages those finding themselves in dispute or dissension to redouble their efforts to reconcile.

The resolution forges new ground for The Episcopal Church, learned through painful experience, that is necessary for the good of the body and the strengthening of the Church's ability to join in God's Mission.

**Resolution A065 Add Canon III.12.9**

*Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.12 is hereby amended to include a new Section 9 to read as follows:

**Sec. 9. Reconciliation or Dissolution of the Episcopal Relationship**

**(a)** *There shall be a Reconciliation Council comprised of the Presiding Bishop, the President of the House of Deputies, the Vice President of the House of Bishops and the Vice President of the House of Deputies. In the event of a vacancy on the Reconciliation Council due to the incapacity of a member or a vacancy in any of the four offices whose members comprise the Reconciliation Council, the vacancy shall be filled within one month of its arising and as follows: (i) where either of the episcopal positions is vacant, the Presiding Bishop's Council of Advice shall appoint a Bishop to fill the vacancy; (ii) where either the clerical or lay position is vacant, the vacancy shall be filled by an appointment made by a majority of the clerical and lay members of Executive Council with a clerical vacancy being filled by a member of the clergy and a lay vacancy being filled by a member of the laity.*

**(b)** *When within a Diocese serious and sustained disagreement or dissension exists between or among any of the Bishop Diocesan, Bishop Coadjutor, or Bishop Suffragan, or between or among any of these and the Standing Committee or Diocesan Convention, such that the disagreement or dissension imperils their relationship or otherwise seriously compromises the diocese's faithfulness to God's mission, any one or more of them may petition the Presiding Bishop to convene the Reconciliation Council to intervene and assist in resolving the disagreement or dissension. A Standing Committee's decision to file a petition must be supported by a resolution adopted by a vote of two-thirds of all members of the Standing Committee, and which designates not fewer than three and not more than five members of the Standing Committee to act on behalf of the Committee, which number shall include both orders and may not include the Chancellor or any Vice or Deputy Chancellor. A Diocesan Convention's decision to file a petition must be supported by a resolution adopted by a vote taken in the same manner the Convention uses in electing a bishop, at an annual or special meeting of the Convention and which designates not fewer than three and not more than five Convention delegates to act on behalf of the Convention, which number shall include both orders and may not include the Chancellor or any Vice or Deputy Chancellor. The petition shall be in writing and shall include sufficient information to inform the Reconciliation Council and the parties involved of the nature, causes, and specifics of the disagreement or dissension, and the steps previously taken to resolve the disagreement or dissension.*

**(c)** *Within fourteen days of receipt of the petition, the Presiding Bishop shall send the petitioner acknowledgement of receipt and shall deliver a copy of the petition to all other parties to the disagreement or dissension and to the other members of the Reconciliation Council. In cases where the only parties to the disagreement or dissension are bishops, the Presiding Bishop also shall send*

*a copy of the petition to the Standing Committee of the Diocese and to the Secretary of the Diocesan Convention who shall distribute the petition to the clergy and lay delegates.*

**(d)** *Promptly, but no later than forty-five days from the date the petition is received by the Presiding Bishop, the Reconciliation Council shall direct that all appropriate pastoral steps are taken to facilitate a resolution of the disagreement or dissension in every informal way, and may appoint a consultant for administrative and other appropriate support services, or provide for mediation between or among the parties, or both. The parties, following the recommendations of the Reconciliation Council, shall labor in good faith that they may be reconciled or reach a mutual decision for dissolution.*

*In order to facilitate a successful reconciliation process, the Reconciliation Council may direct any of the following:*

*(1) That any Bishop who is a party undergo such examination and assessment as may be determined by the Reconciliation Council. The results of the examinations and assessments shall be made available to those examined and to the Reconciliation Council.*

*(2) That where the Standing Committee is a party its members undergo such examination and assessment as may be determined by the Reconciliation Council. The results of the examinations and assessments shall be made available to those examined and to the Reconciliation Council.*

*(3) Any other investigation, examination, assessment and reporting in the course of the reconciliation process as the Reconciliation Council determines to be consistent with the good order of the Church, the results of which shall be reported fully to the Reconciliation Council.*

*The Reconciliation Council in its discretion and with written agreement of those examined, may share the results of any examination or assessment arising from subdivisions 1 or 2 of this subsection (d), or a summary thereof, with such parties and other persons as may be conducive to the reconciliation goals of this Canon. The Reconciliation Council in its discretion may share the results of any examination, investigation, assessment or report arising from subdivision 3, or a summary thereof, with such parties and other persons as may be conducive to the reconciliation goals of this Canon.*

**(e)** *The Reconciliation Council shall monitor the progress of the reconciliation of the disagreement or dissension with care and diligence, and shall ensure that the parties are kept apprised of the progress, or lack thereof, at least every three months. The Reconciliation Council may set and adjust a schedule for the reconciliation efforts, and shall require periodic reports from any consultant or mediator involved in the process. After six months have passed from the receipt of the petition, the Reconciliation Council shall meet to review the matter and discern whether sufficient progress has been made to warrant additional reconciliation efforts. If the Reconciliation Council discerns that sufficient progress has been made to warrant additional reconciliation efforts, it shall establish a plan for continuing the efforts, and continue to monitor the process and keep the parties informed as provided in this subsection. At the six-month point or at any point thereafter, if the Reconciliation Council discerns that*

*sufficient progress has not been made and that there is no good cause to warrant additional reconciliation efforts, it shall proceed as provided in subsections (g) and (h) of this Canon.*

**(f)** *If the differences between the parties are resolved through the process described in subsections (d) and (e) of this canon to the satisfaction of them and the Reconciliation Council, the resolution shall be incorporated into a written reconciliation agreement signed by the parties and the Presiding Bishop on behalf of the Reconciliation Council. The reconciliation agreement shall make careful and thorough provision for the agreement of the parties and for the implementation of the terms of the agreement, which shall include definitions of responsibility and accountability for each party, and any other bodies or individuals within the diocese whose participation is essential, and which may include but is not limited to mutual evaluation, continued mediation, the restriction of the ministry of a Bishop or the resignation of some or all parties in the spirit of reconciliation. If the Diocesan Convention is a party to the reconciliation agreement, it must adopt the agreement in order for the agreement to become binding upon it. The terms and conditions of a reconciliation agreement shall be binding on the parties to the agreement, the Diocese, the Diocese's Ecclesiastical Authority and all Diocesan governing bodies.*

**(g)** *A reconciliation agreement that provides for the resignation of a Bishop is subject to the consent provisions of Article II.6 of the Constitution and Canon III.12.8 (d), (e).*

*In the event that any required consent to a reconciliation agreement is not forthcoming, the parties and the Reconciliation Council shall proceed as provided in subsections (h) and (i) of this Canon, as though no reconciliation agreement was made.*

**(h)** *If the Reconciliation Council has discerned that notwithstanding concerted and sustained efforts, sufficient progress has not been made toward reconciliation and that there is no good cause to warrant additional reconciliation efforts, it shall so notify the parties and in the notice explain the reasons for this decision. The Reconciliation Council shall then promptly, but no later than 60 days following delivery of the notice, deliberate and issue a judgment resolving the disagreement or dissension. The judgment shall be in writing, shall explain the reasons for its provisions, and may order the dissolution of the relationship between a Bishop and the Diocese by 1) the removal of a Bishop, 2) the removal of some or all members of the Standing Committee, 3) the removal of both a Bishop and some or all members of the Standing Committee 4) the restriction of the ministry of a Bishop, and 5) any other action that is appropriate under the circumstances. In order to issue a judgment, the Reconciliation Council must find both (i) that notwithstanding the taking of all reasonable efforts, the disagreement or dissension is irreconcilable under the circumstances of the imperfection of the human condition and (ii) that the Diocese's faithfulness to God's mission is gravely compromised by the irreconcilable disagreement or dissension.*

**(i)** *No judgment issued by the Reconciliation Council under subsection (g) of this Canon that provides for the dissolution of the relationship between a*

*Bishop and the Diocese by 1) the removal of a Bishop, 2) the removal of some or all members of the Standing Committee, 3) the removal of both a Bishop and some or all members of the Standing Committee, may become effective without the consent of the Diocesan Convention of the Diocese and in the case of the removal of a bishop the consent of the House of Bishops, following the vote of the Diocesan Convention. If the Diocesan Convention shall not have a meeting scheduled within three months of the issuance of the Reconciliation Council's judgment, the Reconciliation Council shall direct the Secretary of the Diocesan Convention to call a special meeting of the Diocesan Convention to consider the matter within such time. If the House of Bishops shall not have a meeting scheduled within three months of the Diocesan Convention's action, the Presiding Bishop shall call a special meeting of the House for the purpose of acting on the matter.*

**(j)** *Upon receipt of a signed reconciliation agreement, the Reconciliation Council shall send a copy thereof, together with an abstract of the matter, to all parties and to the Secretary of the Diocesan Convention of the Diocese.*

**(k)** *If at any time prior to the effective date of a judgment issued by the Reconciliation Council under subsection (g) of this Canon the parties and the Reconciliation Council enter into a reconciliation agreement as provided in subsections (e) and (f) of this Canon, the judgment shall be rescinded.*

**(l)** *In the event of the failure or refusal of a party to comply with the terms of a reconciliation agreement or a judgment of the Reconciliation Council that has received any consents required by subsection (i), the Reconciliation Council may invoke such remedies as may be set forth in the Constitution and Canons of the Episcopal Church.*

**(m)** *For good cause, the Reconciliation Council may extend or shorten the time periods specified in this Canon, for the good order of the Church, provided that progress in the reconciliation or dissolution process is not unduly impaired. All parties shall be notified in writing of the length of any change to a time period.*

**(n)** *Written and oral statements made during the course of proceedings under this Canon are not discoverable or admissible in any proceeding under Title IV of these Canons provided that this shall not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.*

**(o)** *If prior to, or in the course of, proceedings under this Canon, a Title IV Offense is alleged against a Bishop who is a party to a proceeding under this Canon the Reconciliation Council may, but need not, suspend some or all proceedings under this Canon for a period determined by the Reconciliation Council.*

**(p)** *In any process under this Canon, each party, and the Reconciliation Council, shall bear its own costs.*

**(r)** *In any process under this Canon, a party may be represented by an attorney, but representation by an attorney shall not excuse a party from the obligation to personally engage in the processes described in this Canon fully and in good faith.*

*(s) The Reconciliation Council may adopt rules, procedures and guidelines for its governance and procedures, consistent with this Canon and the Constitution and Canons of the Church.*

And be it further

*Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$105,000 for the implementation of this resolution.*

**Explanation**

Where there is serious and prolonged dissension or disagreement, God's mission is impeded. The spirit of the proposed canon, drafted in response to General Convention Resolution 2009-B014, is grounded first and foremost on seeking reconciliation and healing in such cases so that God's mission may thrive. The canon assumes that the parties have already made some effort to ameliorate their differences and have come to recognize the need for support or assistance. When there is dissension between or among the Bishop Diocesan, Bishop Coadjutor, or Bishop Suffragan, or any of these and the Standing Committee or Diocesan Convention, any of these may initiate the reconciliation process offered by this proposed canon. The proposed canon offers options for reaching reconciliation through a variety of means. However, it also recognizes that when other options have been exhausted, the dissolution of relationships is a legitimate avenue for healing and reconciliation.

**2009-A186: Impairment Of A Member Of The Clergy**

The ministry of a congregation is seriously compromised by the impairment of a member of the clergy; this resolution provides a process through which a bishop is obliged to respond by seeking assessment and treatment for the clergy person and which gives the Standing Committee in the most extreme cases the responsibility of making a recommendation to the bishop for the dissolution of a pastoral relationship.

**Resolution A066 Add Canon III.9.14**

*Resolved, the House of \_\_\_\_\_ concurring, That Title III, Canon 9 be amended by adding a new Section 14 as follows:*

***Sec. 14. Impairment of a Member of the Clergy***

*(a) If, in the Bishop's judgment, there is sufficient reason to believe that the ministry of a member of the clergy serving a congregation of the diocese is severely impaired by physical, mental or substance abuse-related causes, it shall be the duty of the Bishop to raise this concern with the member of the clergy and the bishop may require a medical and/or psychological assessment.*

*(b) Should an assessment indicate that treatment is necessary, it shall be the duty of the Bishop to provide assistance in making that treatment possible.*

*(c) Should the Bishop, after laboring to assist the member of the clergy in securing treatment, have reason to believe that the impairment continues to cause distress in the congregation, the bishop shall consult with the vestry to enlist their help on resolution of the matter; and if, in the Bishop's judgment, the matter is not resolved, then to present this concern to the Standing Committee and request that an independent assessment be made of the relationship of the member of the clergy and the congregation.*

*(d) Should that assessment indicate that the parish is sufficiently threatened by the impairment of the clergy and should the Standing Committee concur by a 2/3 vote with this assessment, the Standing Committee shall recommend a course of action to the bishop, which may include that the pastoral relationship of the priest and congregation be terminated, according to the provisions Section 13.d.6 through Section h.*

### **2009-A080: Ministry Discernment for Disabled Persons**

This resolution was referred to interim support staff, which in turn referred it to Episcopal Disability Network, including the Episcopal Conference of the Deaf and the Episcopal Mental Illness Network. It is to be noted that in the succeeding reorganization in the Episcopal Church Center in July 2009, there is no longer any staff in charge of this ministry.

### **Subcommittee on the Ministry of the Ordained**

*Members:* Gary Hall, chair; Jack Finlaw; Julie Lytle; Luisa Bonillas; and Joseph Pae. This subcommittee focused on 2009-A079, 2009-A105, 2009-A106, 2009-A191, 2009-C013, and Activities G2.1.4 and G2.1.6. Responses are listed in order of legislative priority as defined by the subcommittee.

### **2009-A191 (G2.1.6): Best Practices for Ministry Formation**

Resolution 2009-A191 of the 76th General Convention directed that the Standing Commission on Ministry Development “convene a task force to revise and develop guidelines and identify best practices for the formation, education, and evaluation of ordained ministers.” It also directed the Commission to report their recommendations to the House of Bishops in the second year of the triennium and thereafter recommend guidelines and canonical changes consistent with these best practices to the 77th General Convention. The resolution further recommends that the Commission “consider for inclusion on the task force members of the Commission, the Council of Seminary Deans, deans of other seminaries, the House of Bishops Theological Education Committee, the General Board of Examining Chaplains, and representatives of other formation programs.” It finally requests that the Joint Standing Committee on Program, Budget and Finance “consider a budget allocation of \$45,000 to implement this resolution.”

The Commission has responded only partially to this unfunded mandate. Financially, the Commission’s budget did not permit regular face-to-face meetings of the subcommittee overseeing this work nor gathering the task force in person. However, as the resolution directed, the Commission convened a Task Force made up of five members of the Commission, two Episcopal seminary deans, one university Anglican Studies dean, a total ministry education provider, the convener of a diocesan school, and a bishop. That group had two web conference meetings, and was instrumental in outlining the task before the Commission. The Task Force conversations led to the realization of the impossibility of fulfilling the resolution’s mandate, and raised the possibility of a different kind of invitational and consultative process.

More significantly, the mandate proved to be a larger, more complex endeavor than the writers of the resolution envisioned. There are a number of moving parts and the lack of consensus about ministry has led to a fracturing of ideologies about how best to do ministry education in the 21st century. The resulting array of ministry education practices, while diverse, is also incoherent. There is little consensus about best practices in ordained ministry education. The Commission believes that achieving such a consensus will require careful, cooperative conversation both among communities and ministry education providers.

Currently, The Episcopal Church looks to four principal types of ministry education providers to train ordained ministers in the early 21st century. These four types fall into two categories; the greatest tension is between the accredited and non-accredited styles of ministry education:

Accredited: traditional university-research model institutions, accredited by the Association of Theological Schools and/or a regional accrediting body

- Accredited Episcopal Seminaries
- University Divinity Schools

Non-accredited: accountable to the bishop and Commission on Ministry of a given diocese

- Diocesan Schools
- Total Ministry Programs

One might describe this tension as a conflict between two values, most easily identified as “standards” versus “flexibility”. On the one hand, the accredited institutions organize themselves around curricular and pedagogical standards: faculty, library, resources, subject matter breadth and depth. On the other hand, the non-accredited programs exemplify flexibility, and demonstrate a marked ability to read the culture and respond to the ministry needs of the church. Partisans of accredited theological education can dismiss locally educated clergy as unprofessional or under-educated. Partisans of local programs complain that the seminaries and divinity schools turn out clergy who don’t know how to do the work the church actually needs them to do. Given the need for clergy who both understand the tradition and know

how to apply it in a real community, the Commission believes we need to find a way to affirm both poles of this tension while calling all ministry education providers to attend to building on their strengths and remediating their weaknesses.

Beyond the institutional tensions described above, the Commission has identified additional factors leading to the lack of overall consensus about ministry education best practices. The revisions to the 2003 Title III ministry canons embody a shift toward a baptismal grounding for all ministries. This recognizes that baptism is the source of all ministry and that ordained ministry education takes place within the context of preparing all for ministry. Nevertheless, the functional truth is that there are competing theologies of ministry abroad in the church. The wide range of functional visions of ministry reveals competing ecclesiologies and ideological commitments about the nature of the church itself. As a result, ministry education programs come to embody and employ varying pedagogies, varying understandings of the role of the ordained person, and varying models and modes of preparation/formation.

Some of these differences are ecclesiological, some regional, some theological, some cultural and economic. What they add up to is what one member of our task force calls a “mixed-use” economy. A good deal of the impetus for developing “nontraditional” forms of ministry education comes from declining financial resources at every level of the Church’s life. Seminaries have stable or declining scholarship funds. Dioceses and parishes have fewer resources to support full-time residential students. The students themselves tend to face financial challenges (college debt and later life financial obligations) that impede thoughts of moving to another city to pursue theological education. As a result, local ordination training programs have emerged as one way of training clergy in a climate of diminished resources. At the same time, however, the nature of congregational styles and ministries has developed in such a way that many dioceses and parishes who educate clergy want different orientations and skills in their ordinands than more traditionally professionalized communities require.

Over the course of its work, the Commission has come to affirm the mixed use economy as a fact of our ongoing life. The Commission believes that the diversity of theologies, pedagogies, and approaches greatly enriches the life of the Church. The Commission is concerned, however, that this diversity lead to factionalism and greater incoherence, and suggests that The Episcopal Church as a whole needs both to embrace the diversity of this formational economy and to find ways to agree on a range of competencies that all ordained ministers—regardless of how they were prepared—might exhibit in their life and work.

The Commission also observes that the different types of ministry education providers are not involved in any cross-model conversations: seminaries tend to talk to other seminaries, but not as a rule to diocesan schools, and vice versa. In The Episcopal Church, these bodies tend to collaborate nationally by education provider type. There are models in some ecumenical partner churches that may be useful to adopt. For example, ELCA seminaries, colleges, schools, and camps work together regionally. The Commission recommends a collaborative and invitational process as the way forward, and suggests the Anglican Communion’s proposed Theological Education in the Anglican Communion (TEAC) grid as one basis for conversation about building this consensus.

Theological Education in the Anglican Communion (TEAC), established at the meeting of the Anglican Primates in Gramado, Brazil in May 2003, regularly reports to the Primates’ meetings. In 2006, TEAC released a competency grid for people engaged in various forms of ministry and discipleship as a way of establishing a shared vision in the Anglican Communion. This document was later presented at the 2008 Lambeth Conference in Canterbury. TEAC hopes to offer a flexible model that appropriates varied contexts and availability of resources in different places. The collection of the grid can be accessed at TEAC’s website.

The Church’s brothers and sisters in The Anglican Communion have already given us this document and we recommend use of the categories as the catalyst for our conversations. We would like to focus on the Priests and Transitional Deacons grid. The TEAC grid categories are: Vocation and Discernment; Clarity about the Nature of Ministry; Spirituality and Faith; Personality, Character and Integrity; Relationships, Leadership and Collaboration; Awareness of Context; Biblical and Theological Competencies; Practical Competence; Mission and Evangelism; The Anglican Way; and Spouse. Though lacking in content questions, TEAC categories are more comprehensive than seven canonical areas and offer a good place to begin further conversations.

Other related considerations include questions of authority and ownership. Where does final authority lie in ministry education? That is to say, who is the final arbiter of what goes in to training an ordinand? The school? The bishop? The Commission on Ministry? The General Convention? The Church now has a situation where different providers

account to different authorities. Though there is a national means of assessment, the General Ordination Examination, many dioceses have opted out of this exam. Though the Church did, for a time, have a national body in the Board for Theological Education, there is currently no national body coordinating ministry education programs. As long as some programs report to national accrediting bodies while others account only to local dioceses or bishops, the result is going to be a sometimes real and sometimes perceived disparity in the preparation of those being ordained. The Church's ministry canons have always assumed a disconnect between preparation and assessment, but their silence on modes of preparation has led to a widening disparity.

Second, who “owns” ministry education? Where does the financial responsibility for preparing ministers for the Church lie? Historically, the Church has placed that responsibility squarely on the aspirants/ordinands and the seminaries. The Commission is well aware of the various ways seminarian debt has reached crisis levels, and has seen many seminaries reorganize because of exponentially increasing financial challenges. As long as the Church allows the market to drive ministry education decisions, the Church will continue to develop an ever more bifurcated two track system: one track where those of privilege pursue accredited education, another in which the disadvantaged obtain local training. Both debt level and style of preparation will have unintended impacts on ministry and congregations. As long as no one takes responsibility for ensuring the availability, quality, and affordability of education and training for clergy, the whole Church will live with the fragmenting consequences of an inability to decide.

The Episcopal Church has no body that adjudicates between these competing claims and certifies to the whole Church the adequacy of schools and programs. The Church has no mechanism for supporting the educational institutions, local programs, or the students in this enterprise. Perhaps it is time for the General Convention to enable a collaborative process that invites all the stakeholders to the creation of a body that would both evaluate and support ministry education in all its modes. The classical goal of all evaluative processes is to help educational programs articulate and realize their own values—not to be accountable to an inflexible externally imposed standard. The Commission proposes an invitational, collaborative process, not another accrediting body.

Such a vision obviously requires as much relational work as it does planning, and it exceeds the mandate given by the proposers of Resolution A191. The Commission believes that both the current diversity of practice and the changing ministry needs of the Church demands a way forward that not only proposes best practices but provides educational and ecclesial communities with the resources to make those best practices available across institutional and ideological lines.

### **Resolution A067 Theological Education: Ministry Formation**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention affirm that baptism is the source of all ministry and that ordained ministry education takes place within the context of preparing all for ministry; and be it further

*Resolved*, That the 77th General Convention directs the Standing Commission on Ministry Development to convene ministry education and formation providers, including to the deans, faculty, alumni/ae, and students of the eleven Episcopal seminaries and of the divinity schools of colleges and universities that have significant numbers of Episcopalian students and/or Anglican studies programs; representatives of the Association of Theological Schools; leaders and students of diocesan ministry schools, especially those that provide total and team ministry training programs; Living Stones Partnership; National Association of Christian Education Directors; provincial and diocesan Commissions on Ministry; the House of Bishops Theological Education Committee; the General Board of Examining Chaplains; those knowledgeable about the emergent church movement; representatives of Episcopal camp and conference centers; Episcopal chaplains; diocesan deployment officers; Diversity Social and Environmental Ministries; and the Standing Commission on Ministry Development, in a

series of regional consultations to generate a shared vision of theological education and formation for ordained ministry and to identify exemplary models for the formation, education, and evaluation of ordained ministry; and be it further

*Resolved*, That the Standing Commission report to the 78th General Convention its findings and recommendations; and be it further

*Resolved*, That the 77th General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$210,000 for the hiring of a project manager, research and office expenses, and funding for regional gatherings necessary for the implementation of this Resolution in this triennium.

#### **Explanation**

The Standing Commission on Ministry Development recommends that during the next triennium, The Episcopal Church undertake an invitational, consultative process to address the challenges and uncover the opportunities of the “mixed economy of theological education” for ordained ministry. The Commission recommends the convening of regional consultations: (i) to generate a shared vision of theological education and formation for ordained ministry, and (ii) to identify exemplary models for the formation, education and evaluation of ordained ministry, believing that the Theological Education in the Anglican Communion (TEAC) ministry grids will serve as a good basis for starting the conversation.

This process should include the voices and perspectives of all stakeholders listed in the resolution. There also is merit in consulting with ecumenical colleagues in the Evangelical Lutheran Church in America (ELCA) and the Methodist Church, both of which have very different perspectives on and resources for theological education and formation for ordained ministry.

The Standing Commission on Ministry Development recommends that this work be organized and led by a project manager funded by The Episcopal Church during the next triennium. Ideally, a project manager would have an office and technological and other resources to survey and gather data from key individuals and then to convene at least five regional consultations with representatives of each of the stakeholder groups at each of the regional consultations. The Commission recommends that these consultations focus on dialogue and conversation rather than presentations, with participants working in small group sessions to share information and brainstorm paths forward.

#### **Response to Resolution A079 (Addiction Education)**

The Commission considered proposing amendments to the canons adding addiction education as a required subject in ordained ministry curricula, but instead recommends instead that this important matter be referred to dioceses. Addiction education, like anti-racism and sexual misconduct prevention training, is more appropriately addressed at the local level and would reach prospective ordinands who are not studying at accredited institutions.

#### **Response to Resolution A105 (Fresh Start)**

No action was requested. Still, the Commission wishes to commend Fresh Start and its contributions. Since the last General Convention, the Churchwide Fresh Start staff made substantial progress in updating and refining its programs and curricula. In addition to routine updates and additional material, version 3.1 is now entirely applicable to both clergy and laity is available equally across all orders of the Church.

In early 2011, Fresh Start rolled out Fresh Start in the Search Process, a resource for transition ministers, search/transition consultants, interims and congregational lay leaders that provides resources to assist in the time from the announcement that the current clergyperson is leaving through the call of his/her replacement. Staff report that they conducted six training conferences since the last General Convention with participation from over 45 different dioceses, plus the Evangelical Lutheran Church in America, the Anglican Church in Canada, and the United Church of Canada.

#### **Response to Resolution 2009-A106, Resolution 2009-C016, Activity G2.1.4**

The Commission was assigned two similar resolutions related to seminarians, and one activity of the Executive Council’s Strategic Plan. Resolution 2009-A106 (Society for the Increase of the Ministry) was not funded; Resolution 2009-C013 requested a budget allocation of \$450,000 but received \$200,000. Activity G2.1.4 directed the development of a strategy to address challenges inherent with seminarians, such as high cost of seminary education and seminarian debt.

The action to provide funding for seminarians by the 76th General Convention was a modest but historic step for The Episcopal Church to join other major denominations in the United States that have central funding sources to support seminarians in their education, training and formation. The Commission monitored the distribution of funds to Society for the Increase of the Ministry (SIM), and has relied on SIM to develop a strategy and allocate funds to support

seminarians. While the 76th General Convention’s funding of \$200,000 over the triennium combined with SIM’s traditional funding from its endowment provided record high levels of scholarships in the 2013–2015 triennium, the amount per seminarian remains small in relation to the complete costs of seminary, which can be greater than \$40,000 per year at certain seminaries.

The Commission agrees with SIM’s analysis, which suggests that without strong funding for persons answering the call to serve The Episcopal Church as future ordained leaders, seminarians without strong parish or diocesan financial support are disadvantaged and often finance theological education through loans. The 76th General Convention’s action to distribute funds has improved seminarian situations but the debt crisis is far from resolved. The issue of funding theological education dates back to the 62nd General Convention in 1970, that called for direct financial support from parishes to the seminaries of The Episcopal Church and has been a topic of many resolutions at subsequent General Conventions.

This chart provided by SIM shows that over the course of the past three years the number of SIM scholarships to seminarians attending all 10 Episcopal seminaries and other bishop-approved divinity schools has increased while the average amount of support provided has changed little.

**SIM Scholarship Data**

<b>FY</b>	<b>GC Funding</b>	<b>Academic Year</b>	<b>Scholarships Awarded</b>	<b>Dioceses Represented</b>	<b>Average Amount</b>	<b>Total Amount</b>
<b>2010</b>	\$40,000	9/2009–6/2010	84	49	\$2,431	<b>\$204,200</b>
<b>2011</b>	\$77,600	9/2010–6/2011	86	48	\$2,880	<b>\$247,700</b>
<b>2012</b>	\$80,000 <sup>1</sup>	9/2011–6/2012	99	53	\$2,531	<b>\$250,550</b>

<sup>1</sup> Not yet funded at publication

The Commission expects that a resolution from SIM will be submitted at General Convention.

**Ministry Education Provider Reports**

Following custom, the Commission invited the 11 accredited Episcopal seminaries to submit reports for the Blue Book. The Commission also invited Anglican Studies programs at university divinity schools, Episcopal houses of study at other denominational seminaries, and local ministry education programs discussed in the 2009-A191 report to submit reports. What follows are reports submitted by November 2011 from each provider.

**Berkeley Divinity School at Yale**

In 2011, Berkeley Divinity School (BDS) celebrated the 40th anniversary of its full affiliation with Yale Divinity School (YDS). In retrospect, the decision taken in 1971 was truly providential, establishing BDS in the vanguard of theological education through its partnership with an ecumenical, university-based professional school of ministerial formation.

In recent years, Berkeley has made full advantage of this partnership by enhancing its own program in Anglican Studies within the YDS curriculum. Students preparing for ministry in the Episcopal Church and Anglican Communion pursue a specialized program that includes core courses in the history, theology, worship, and spirituality of the Anglican tradition; daily worship according to the Book of Common Prayer; a three-year program in leadership development; spiritual formation through retreats and spiritual direction; and intensive parish, school, and clinical internships. This program culminates in the annual senior class pilgrimage to Canterbury. The School’s *Rule of Life* describes how the rich interplay of rigorous academics, daily worship, focused spirituality, personal integrity, and community life are bound together.

“Berkeley Tomorrow,” a recently completed capital campaign, enabled BDS to launch five new strategic initiatives:

- Educational Leadership and Ministry Program (ELM), preparing students for ministry in schools and colleges
- Wesley-Royce Leadership Development Program, including both curricular and continuing education offerings
- Urban ministry, including St. Hilda’s House, a young adult service program
- Global engagement, emphasizing partnerships with several seminaries in other parts of the Anglican Communion
- Religion and Ecology, focused around a joint degree program between the Divinity School and Yale School of Forestry and Environmental Studies.

The campaign also significantly improved financial aid to students, who now receive on average 80% of tuition in scholarship support.

Enrollment has remained strong, representing students from every perspective and from across the Church, and is currently about 75 in the M.Div./Anglican Diploma program. Including Yale Divinity School, there are 39 full-time faculty, including 14 from the Episcopal tradition. Students also have access to other schools and departments in Yale University, including the School of Management and Department of Religious Studies.

### **Bexley Hall Seminary**

Bexley Hall has inaugurated a new phase in its history. Founded in 1824 as part of Kenyon College, in 1968 Bexley moved to Rochester, New York, to become part of a multi-racial and multi-denominational theological consortium, the Colgate Rochester Divinity School. Over a decade ago Bexley launched a pioneering collaboration with the Evangelical Lutheran Church in America, establishing a satellite location on the campus of Trinity Lutheran Seminary in Columbus, Ohio. In the past triennium, Bexley closed its Rochester campus to focus its energies in Ohio, offering a Master of Divinity program in partnership with Trinity Lutheran Seminary, and called a new dean, the Very Rev'd Thomas Ferguson. In addition, Bexley has continued in conversations with Seabury Western Theological Seminary. The two schools are calling a President to serve both institutions, combining efforts and staffing in communications and development, and exploring joint course offerings.

Bexley provides the opportunity to train lay and ordained leaders of the church in a unique environment: grounded in the Episcopal and Anglican tradition, yet living into innovative collaboration with ecumenical partners. Lutheran and Episcopal students take some classes in common, while still going through a seven-course program of Anglican Studies. Bexley places significant emphasis on worship and formation. All students take six semesters of Anglican Formation and do all of the planning for community worship. While drawing students from all over the Episcopal Church, Bexley also seeks to serve the needs for theological education and formation particularly for Province V and other dioceses in the Midwest.

In the coming triennium, Bexley will continue to look at ways of deepening partnerships and collaboration with Trinity Lutheran Seminary and Seabury, while looking to develop flexible programs of education and formation.

### **Bloy House, the Episcopal Theological School at Claremont**

Bloy House, the Episcopal Theological School at Claremont was founded in 1958 by Bishop Francis Eric Bloy and the Episcopal Diocese of Los Angeles. The Bloy House weekend commuter model allows individuals to explore their vocations without leaving their homes and jobs; learning from outstanding theological scholars while concurrently developing a vocational identity that balances employment needs, personal relationships, and ministerial expectations.

Located on the campus of Claremont School of Theology, our affiliation with this esteemed Christian seminary offers us a world class theological library, a beautiful modern chapel, and a collegial relationship with some of the most progressive theological thinkers in the country. Bloy House partners with several accredited theological institutions to make it possible for those seeking graduate degrees to earn those degrees by completing a year of study with these institutions either concurrently with Bloy House studies or following completion of the four-year Bloy House curriculum. Bloy House currently has joint Master's of Divinity programs with Episcopal Divinity School and with Claremont School of Theology, and a letter of understanding with Church Divinity School of the Pacific.

Bloy House is deeply committed to teaching all orders of ministry together. Mutual engagement with one another and with our outstanding, internationally recognized faculty (all of whom teach as adjuncts), offers students the opportunity to develop a healthy Episcopal ecclesiology from the earliest period of their ministerial formation. While simultaneously training priests, deacons, and lay persons for ministry, we celebrate the centrality of the ministry of all the baptized to the development of a comprehensive understanding of Christian ministry.

Classes meet on ten weekends per semester (Friday evening through Saturday afternoon). For those who commute longer distances or who seek to enrich their own experience with a residential component, Friday night housing is available. A rich and diverse chapel life on Fridays and Saturdays, and a robust community life are essential to the spiritual and vocational formation of our students.

In the last three years the vision of Bloy House has led us to expand both our for-credit and our not-for-credit course work. New courses have been developed in congregational electronic communication, mission and ministry, and interfaith issues. We have also expanded by launching the Fresh Start for Lay Leaders Program as part of our Saturday curriculum, and the *Instituto de Liderazgo* which offers Spanish language ministerial formation to members of our diocesan community engaged in Latino ministry. We have further emphasized the development of lay ministry formation by adding a stimulating lecture series and “Claiming the Vision: Baptismal Identity in the Episcopal Church,” a free on-line curriculum for those seeking to better understand Episcopal sacraments.

In the coming years we hope to grow the *Instituto*, to develop more course work which empowers lay ministries, to teach online, to develop more free curricula for congregations, and to deepen the overall missional focus of our current curriculum so that we may continue to be responsive to the needs of today’s church for visionary church leaders.

### Duke Divinity School

The Anglican Episcopal House of Studies (AEHS) at Duke Divinity School functions as a “seminary within a seminary” for approx 60-70 Anglican-Episcopal students. The AEHS offers these students a deep and disciplined program of Anglican Spiritual Formation and fellowship, as well as wide range of Anglican Studies electives, in the midst of a lively community of about 700 full-time students and 40 faculty. The majority of our students are enrolled in the M.Div. program, preparing for ministry (ordained or lay) in the Church, but we also have doctoral students (Ph.D., Th.D.) and other master’s students (MTS, M.Th.) preparing to serve the Church through the academy, as well as some distance-learning students (D.Min. and MACP).

Distinctive features of the AEHS include:

- The AEHS is committed to **head, hands and heart**. That is, to shaping the intellect theologically, to growing the skills for ministry and to forming the habits sufficient to sustain a life-time of costly service. Our MDiv is unapologetically ambitious, both academically and confessionally. Spiritual formation matters just as much as GOE results.
- Duke prepares Episcopalians for ordination alongside those of other mainline affiliations as well as some newer/non-denominational students. That is to say, Anglican identity is forged in the midst of **wider ecumenical conversation**. This includes the expectation of collaboration with and learning from those of other Christian traditions – in the classroom, in the coffee room and into the parish.
- The AEHS is **broad and deep**, liberal and conservative, catholic and evangelical. We are committed to producing leaders who sit happily ‘inside the box’ but reach courageously ‘outside the box’. Being steeped in the tradition is vital for nurturing the theological imagination to reach faithfully beyond it.
- Our student body is **young** (the median age of entering M.Divs is 23; the average age among AEHS students is 28) just as the AEHS is also ‘young’ (founded in 2006). Our students may be naïve but they are also energetic and ambitious - preparing for a lifetime of leadership in the Church.
- We seek to serve the church **locally and globally**. We foster learning opportunities around the Anglican Communion from Canterbury to Khartoum whilst valuing our rich local context (ecclesially, racially, socially, interdisciplinarily). Both faculty and students represent provinces beyond north America.
- The AEHS mantra is ‘**roots down, walls down**’. We understand this to relate to inter-religious dialogue, to cross-denominational conversation as well as to intra-Anglican matters. Our conversation is sometimes risky, always honest but never separatist (within the “big-C” Church). The 1979 Book of Common Prayer is our mainstay: and, as ever, we trust that we are formed most fundamentally by the way we pray together.

Besides welcoming students, the AEHS offers bishop-in-residence and clergy-study-leave opportunities for those who hunger for a second-immersion in theological education and young energy. Our Leadership Education program (LEADD) and Clergy Study Days offer continuing education. Together with our (vital) stand-alone institutions, we are committed to equipping the saints – and reversing the tide.

### Episcopal Divinity School

Episcopal Divinity School (EDS), in Cambridge, Massachusetts, was created in 1974 with the merger of Philadelphia Divinity School (1856) and Episcopal Theological School (Cambridge, 1866). One of the foundations of this merger was the strong social justice tradition of each school. This historic commitment remains a cornerstone of the school to this day.

In the last three years, EDS has sold underutilized property to double its endowment. This, along with enhanced fundraising and streamlined operations, has enabled EDS to reduce its draw on endowment to a sustainable level while still investing in campus improvements, including building renovations, systems updates, and technology upgrades, including all new wiring, telephone systems, and database programs.

EDS's innovative Distributive Learning (DL) program—a hybrid model of intense on-campus time and synchronous on-line classes, with faces “on screen” talking together in real time—has graduated its first cohort of students. This program exceeded all expectations in providing strong community and deep formation experiences for these students. While pleased with this success, the School continues to explore ways to enhance—on campus, online, and in coordination with home dioceses and judicatories—the worship and community-building experiences that provide the formation aspect of a seminary education.

A strong and vibrant residential community is important not only to the residential students; it also provides the milieu into which DL students are immersed during two-week intensives each January and June. In the coming years, EDS will focus on recruitment with an eye to finding and maintaining the optimum balance of DL students, based across the country and throughout the world, and Traditional/Residential students living on and near EDS's historic campus in the Harvard Square area in the heart of Cambridge.

With a long history as a member of the Boston Theological Institute, a consortium that allows cross-registration among the 10 member theological schools, EDS will add new opportunities for cross-registration in graduate programs at Lesley University, with which EDS now shares parts of its campus. LU's graduate programs in counseling and in education are housed near the EDS campus, providing particularly useful opportunities for students preparing for bi-vocational or non-parochial ministries as well as for those who wish to bring additional skills into their congregational work.

EDS has recently launched initiatives in interfaith education, combating ableism, community leadership development for mission, and environmental stewardship. The school's interfaith program seeks to build on, but not duplicate, the interfaith scholarship represented in programs such as Harvard's Pluralism Project. EDS will help students apply those academic insights to their life and work in their communities and congregations—educating leaders who are able to minister in diverse communities while understanding and maintaining the integrity of their own traditions. EDS is building partnerships with other schools, with dioceses, with community agencies, with our own students and the prior professional expertise they bring, to address these mission imperatives.

EDS is poised to use the technological and pedagogical resources developed for its DL program to provide continuing education, personal enrichment, and other non-degree opportunities to participants around the globe. EDS is building on the momentum developed from several recent partnerships to expand our reach and collaboratively to help our partners enhance their own ministries and missions.

With no debt, a healthy endowment, increasing annual fund contributions, streamlined operations, and no more substantial deferred maintenance, EDS is poised for growth, focused on mission and opportunities. EDS looks forward to conversations within the Episcopal Church, and among friends across denominational and geographic boundaries, which will help the School develop materials and programs to meet the evolving needs of these communities.

### **Seabury-Western Theological Seminary**

For much of the past two years, the leaders of Seabury-Western Theological Seminary, now located at the headquarters of the ELCA in Chicago, have traveled across the country talking with laypeople, clergy, and bishops about the kind of leadership The Episcopal Church needs for the 21st century. Our Church is hungry to believe that The Episcopal Church has something to offer to the 21st century. To realize the future that is within our grasp, however, the church must have clergy and lay leaders who are excellent pastoral ministers, inspiring teachers and preachers, sound administrators, community organizers, and effective leaders.

Together Seabury and our partners at Bexley Hall in Columbus, Ohio have garnered our resources and are offering this kind of innovative, rigorous theological education for clergy and lay people, delivered through a sustainable business model with a sound balance sheet. By selling our real estate and eliminating tenure in favor of fair and reasonable contracts, we have gained the financial and organizational flexibility to recruit some of the best talent available in the church today.

Our future will be grounded in our spiritual and missional past, but our aim is not to recreate a single seminary of the kind that flourished in the middle of the last century. Rather, we seek both to provide traditional theological education and to employ innovative approaches, including a robust conversation with the business world, which will form innovative leaders who can embrace change.

Our programs, accredited by the Association of Theological Schools, include:

- D.Min. degrees in congregational development in conjunction with Church Divinity School of the Pacific and in preaching in collaboration with the Association of Chicago Theological Schools.
- Anglican Studies, including courses and programs with the formation school in the Episcopal Church in Minnesota.
- Leadership education, including our collaboration with the Kellogg School of Management's Center for Nonprofit Management at Northwestern University.
- Educational and lifelong learning programs in Midwestern cities and beyond.

### **The School of Theology The University of the South**

In an intimate community high on Tennessee's Cumberland Plateau, students with diverse callings and backgrounds experience the best in theological education and formation. Here, through prayer, learning, and service, they prepare to advance the Good News of Jesus Christ in an extraordinary place of Spirit. Sewanee is best known for its sense of community that affords unique formational opportunities. Its affiliation with the University yields almost unlimited resources for its students.

**An Episcopal Center for Learning:** Sewanee, Tennessee, is home to several of the most prominent institutions and programs of learning associated with The Episcopal Church. Together—the College of Arts and Sciences, The School of Theology, St. Andrews-Sewanee (a leading boarding school), Education for Ministry (theological education for lay leaders), and the School of Letters—it forms a unique community of learning with educational offerings and opportunities for personal growth.

**Recent Achievements:** In the past three years the School has added new faculty in New Testament, Church History, Christian Ethics, Homiletics, Pastoral Theology, and Systematic Theology. Financial aid was adjusted to account for need and the basic scholarship to all students was increased. The Hispanic ministries program was expanded and now offers five full courses in Spanish. The summer Advanced Degrees Program added a D.Min. degree in Preaching. Lastly, Education for Ministry developed and has begun to execute a new strategic plan for growth and renewal.

**Looking to the Future:** The School is finishing a strategic plan for future growth which calls for adding new flexible learning opportunities to its certificate programs while maintaining its commitment to the three-year residency model; increasing the size and diversity of the student body; improving its facilities and technological resources; and adding additional faculty in new disciplines such as Christian Education, Religion and the Environment, World Religions, Church and Society/Cultural Studies, and Missiology.

### **Trinity School for Ministry**

Trinity School for Ministry is an evangelical seminary in the Anglican tradition. In this fractured world, we desire to be a global center for Christian formation, producing outstanding leaders who can plant, renew, and grow churches that make disciples of Jesus Christ. To this end we are forming Christian leaders for mission.

We stand in the great Anglican Evangelical tradition that is rooted in the primacy of the scriptures and the doctrine of salvation by grace alone through faith alone, and which is foundationally expressed in the classic Book of Common Prayer. We hold high standards of excellence in teaching and scholarship, believing that these will further both personal maturity and practical effectiveness in mission. We value the deep formation in Christian ministry that is possible in the residential degree programs of the school. In addition we believe in being flexible and innovative in providing theological education by extension with a global reach through the internet and off-campus classes and conferences.

Our school is located in Ambridge, Pennsylvania, a former steel town with a high rate of unemployment. Our founders were clear that they did not want the seminary to become an ivory tower. Rather, they wanted our students to be trained in a place where they could engage in ministry with the people around them.

One of our major accomplishments since the last General Convention was the addition of a new degree, the Master of Sacred Theology (STM). The STM is a post-M.Div. degree that provides the opportunity for students to develop more fully an area of expertise in a theological discipline through seminar courses and research (with or without a thesis). Some students may wish to pursue this degree in order to prepare for doctoral research in a Ph.D. program. Another major accomplishment is our new scholarship program. Through the generosity of our donors, we are now able to provide need-based, full-tuition scholarships to any of our full-time, residential students. Finally, in the summer of 2011 we hosted the second in a series of conferences entitled “Ancient Wisdom - Anglican Futures.” The purpose of these conferences is to carry on the legacy of Robert Webber, mining the treasures of the Church’s past to blaze a trail into the future. Our next conference will take place in the summer of 2013.

We need the continued support of our faithful donors as well as the support of new donors to make our vision for evangelical Anglican seminary education possible. One of our founding principles is that money follows mission and that the seminary should remain accountable to the Church. For this reason we don’t have any major endowments to sustain us, believing that if we do the things God call us to, we will not lack the resources to accomplish them. We also need the continuing support of Bishops and dioceses in sending students to us. We are committed to training up lay and ordained leaders for The Episcopal Church and to equipping those already in leadership roles with more advanced knowledge and skills. Finally, we are looking for strategic partnerships to help us develop extension sites through which we can offer classes and extend the reach of our school.

### **Virginia Theological Seminary**

Since 1823, the evangelical and missionary heritage of Virginia Theological Seminary (VTS) has helped prepare people to carry far and near the good news of God’s reconciling love in Christ. At VTS we seek to *form men and women for leadership in the Church*. Students from every Episcopal province in the United States and from many other countries have found their way to VTS to be shaped by the discipline of worship in an environment committed to learning so that they can serve Christ effectively.

The heart of VTS is found in community. Just ten minutes from Washington, D.C., students and faculty meet daily on the spacious 88-acre, tree-shaded campus, in chapel, during class, and in the refectory. The community itself is diverse in race, culture, ethnicity, and age, with students ranging from their early 20’s into their 70’s.

Preparation for ordained and lay ministry takes place within the common life at VTS, which is an intense formation experience. Spiritual development occurs in community: in our daily worship, in fellowship over shared meals, and in study together. Good clergy and lay leadership are crucial to the church’s future. VTS is committed to preparing men and women to be servant leaders—preaching, celebrating, teaching, providing pastoral care, and promoting social justice. To prepare God’s people to do God’s work, VTS offers many degree and non-degree programs, for both clergy and laity alike:

- Master in Divinity
- Master of Arts (in either Theological Studies, Christian Formation, Interdisciplinary
- Studies in Religion, or Biblical Interpretation)
- Doctor of Ministry in Ministry Development
- Doctor of Ministry in Educational Leadership
- Post-Graduate Diploma in Anglican Studies
- Post-Graduate Diploma in Theology
- Evening School of Theology Diploma in Theological Studies.

Continuing education courses for clergy and laity are offered through the Seminary’s Institute for Christian Formation and Leadership (ICFL). Experiential learning in environments outside the classroom complements the traditional theological disciplines of church history, theology, Christian ethics, pastoral theology, homiletics, and liturgics. VTS offers diverse field education opportunities through its partnerships with Episcopal churches large and small, urban and rural, as well as with hospitals, hospices, prisons, and schools. Opportunities exist for cross-cultural mission here and abroad. The diverse educational offerings are but one of the strategic initiatives recently implemented by VTS. These initiatives include the Seminary’s partnerships with Msalato Theological College in Tanzania and St. George’s College, established for mutual learning and sharing of theological education resources. Technology initiatives have placed VTS at the forefront of theological institutions in the Washington area with an active social media presence (check out our Facebook and Twitter pages) and a new mobile app.

Our Bishop Payne Library, with over 200,000 items, is one of the premier theological libraries of the Mid-Atlantic region and houses extensive archival materials and the African American Episcopal Historical Collection. The generosity and careful stewardship of many have made VTS education affordable. Tuition and fees are among the lowest of Episcopal seminaries; financial aid is among the most generous. We do not want students to leave VTS encumbered by student loan repayments; rather, we desire that graduates go forth unburdened—to love and serve the Christ who bids them come.

Virginia Seminary offers continuing support after graduation. The Seminary's *Second Three Years Program* offers three years of post-graduate support to M.Div. and Anglican Studies alumni/ae in their crucial apprenticeship years. Through a combination of on-campus residencies, mentor support, congregational site visits and funds to underwrite a first continuing education experience, the Second Three Years helps ensure that the newly ordained will remain active in ministry for the long haul.

### **Subcommittee on the Ministry of All the Baptized**

Members of this subcommittee were: Jay Philippi, *Chair*; Nancy Key; Fred Vergara; June Gerbracht; and Mary Glasspool. This subcommittee focused on responses to Resolution 2009-C080, Resolution 2009-D082, and Activity G2.1.2. Responses are listed in order of legislative priority as defined by the subcommittee.

The vision of the subcommittee is to point to a new paradigm in the Church that ministry begins at baptism. The Baptismal Covenant is rooted and grounded in the biblical injunction that all baptized Christians share in the ministry of proclamation and witness to the reign of God to the end that all people will be reconciled to God and to one another in Christ.

The Book of Common Prayer outlines the four orders of ministers: bishops, priests, deacons and lay. The term bishop comes from the Greek word *episcopus* or “overseer,” the priest from *presbyteros* or “elder,” deacon from *diakonos* or “servant,” and lay from *laos*, which means the whole “people of God.” In reference to all the *laos*, the Bible says: “You are a chosen people, a royal priesthood, a holy nation, God’s own people, that you may proclaim the mighty acts of Him who called you out of darkness into his marvelous light.” (1 Peter 2:9)

It is important to remember that *laos* means the whole people of God; the over-emphasis of one order over another has led to dysfunction in the Church. Church structure must foster the empowerment of the laity, and its clergy leaders must endeavor to enable, equip and sustain the laity to do the work of the ministry. It is estimated that over 99% of the Church are non-ordained. When given the challenge and empowered to the ministry, the laity are able not only to share their time, talent and treasure to the church but are a valuable resource in evangelism, witness and presence.

The context of the Church in the 21st century with its complex realities and economic necessities provide a wonderful opportunity to promote the assets and resources of the laity. As we look to the future, the church must respond by considering these questions:

#### **Awareness-Education on the Theology of Baptismal Ministry**

- How do we enable the transformation of our culture in such a way that we truly live out our baptismal vows?
- How do we integrate our liturgy into our daily life?
- How do we take Sunday experience into our activities in the weekdays?

The subcommittee’s recommendation is to collect, study and promote educational resources, courses on baptism, confirmation; seminary education, teachings on “equipping the saints” and all such materials leading to a living out of the Baptismal Covenant.

#### **Integration of Worship and Work:**

- How do we infuse evangelism into our Eucharistic services?
- How can we be more celebratory of the charisms, the gifts of the Holy Spirit and integrate them into the life that we live and the relationship that we create?
- How do we become better stewards of the gifts of the laity and their potential for evangelism and mission?

The subcommittee’s recommendation is to collect from provinces, dioceses and congregations on existing models and best practices on lay ministry.

### Transformation of Structures

- How do we develop ways by which church structures will be transformed in such a way that they naturally enable, empower, equip and support the ministry of all baptized?

The subcommittee's recommendation is to submit resolutions to the General Convention and address the whole Church to be responsive to the context of a changing world, taking into account the shifting demographics, biotechnical changes and how the ministry of all baptized can be a step towards a new direction.

### Response to C080: Lay Leadership and Ministry Development

The subcommittee developed a resource in response to resolution C080 of the 76th General Convention that:

- "...call(s) upon the Executive Council, provinces, dioceses, and congregations to promote and develop the discernment that all of daily life and work is ministry, calling for the intentional exercise of the Baptismal Covenant promises in all sectors of public as well as private life..."
- "...(and to) assist diocesan Commissions on Ministry to promote and develop programs that will engage baptized persons in ministry discernment, and support congregations in providing processes for such discernment in community..."

The subcommittee began by researching other resources available in support of this task; it found that while various resources were available, there did not appear to be a usable bibliography of ministry resources in one place. While the subcommittee acknowledged that its function is to recommend policy and study trends, because the Office of Ministry Development had been disbanded in the prior triennium, the subcommittee assigned itself the task of compiling this resource. *Liberating Ministry: A Resource for All the Baptized* offers a starting point for all the members of the church to find their roles within the Body of Christ. Additionally it offers assets to assist the laity in developing their understanding of their ministry and growing in those roles. The subcommittee organized the bibliography with the following categories:

- **The Journey from Baptism to Lifelong Ministry:** Foundational resources to assist in creating an overall vision.
- **Discovering the Gift:** Tools to assist in discerning the gifts of the individual to help them ascertain an appropriate area of ministry.
- **Discerning the Call:** Resources to help understand the specific call of an individual, ordained or lay and where in those spheres that call may lay.
- **Training and Education for Ministry:** Resources to carry the discernment process forward whether seminary bound or not.
- **Opportunities for Ministry:** Resources to help identify areas where gifts and ministry can be expressed.
- **Empowering To Do The Work of Ministry:** Resources that take all that has been done before and supports the ministry in the real world.
- **Additional Resources:** Finally a variety of additional resources were included that did not necessarily fit into the categories. These include group study resources and programs already being used by congregations and dioceses.

Following its work to compile the resource list, the subcommittee developed a resolution proposing that this resource be regularly updated, ensuring that resources be identified in many languages, and that the resource itself be maintained and posted on The Episcopal Church website.

Developmental assets for those called to ordination have a long and proud tradition in our denomination. It is hoped that this resource will mark the beginning of an equally rich tradition for the laity that will support the clergy in their ministries, enrich the lives of the laity, and strengthen the church in its pursuit of its mission all to the greater glory of God.

### Resolution A068 Furthering the Ministry of all the Baptized

*Resolved*, the House of \_\_\_\_\_ concurring, that the 77th General Convention commend the use of *Liberating Ministry: A Resource for All the Baptized* to all provinces, dioceses and congregations to advance the empowerment of laity as full partners in ministry; and be it further

*Resolved*, That the 77th General Convention direct that Office of Communications department of The Episcopal Church post *Liberating Ministry: A Resource for All the Baptized* in English and with appropriate translations on The Episcopal Church website to be readily accessible to all provinces, dioceses, congregations and individuals; and be it further

*Resolved*, That the 77th General Convention direct the staff of the Domestic and Foreign Missionary Society to research and add resources to *Liberating Ministry: A Resource for All the Baptized*, including resources in appropriate languages; and be it further

*Resolved*, That the 77th General Convention direct that the Standing Commission on Ministry Development to annually monitor the updating of *Liberating Ministry: A Resource for All the Baptized*.

#### Explanation

The 65th General Convention passed Resolution 1976-D005 entitled “Establish a Study Committee on Total Ministry.” This committee’s study was to include consideration of the possibility for certification of laity for specialized training and skills and, further, for the recognition of their accomplishment in ministry. During the ensuing 36 years, the Church’s vision of the ministry of the laity has evolved from associating lay ministry solely with the worship functions of the Church, to a more complete understanding of the vocation of laity as lived out in the world. The Church continues to develop resources for all its ministers as we seek to live fully into the Baptismal Covenant.

The online availability of *Liberating Ministry* complements mandate to “(use) current technology and a vibrant, contemporary communications network.” This strategy is a cost-effective method of distributing and sharing ministry resources. It also is a way to encourage and support collaboration among provinces, dioceses, congregations and individuals.

#### **Response to Resolution 2009-D082: Study Pastoral and Organizational Issues in Dioceses without Bishops.**

The subcommittee examined this resolution, and returned it to Executive Council as it was beyond the scope of the Standing Commission on Ministry Development.

#### **Response to Activity G2.1.2: Develop and Present Written Guidelines for Discernment Process**

Although the subcommittee did not develop written guidelines to ensure consistency in the discernment process (for action in the worlds, for action in the church, for profession as paid church minister) to present to The Episcopal Church via resolution at the General Convention, the *Liberating Ministry* resource offers both the consistency sought and the flexibility to meet the individual needs of the local diocese. This resource outlines a process that begins with an understanding that all ministry springs from a single root, and then lays out a process founded on a theological base that leads all members of the church through discernment of their gifts, their calling and into their ministry.

#### **Subcommittee to Administer the Conant Fund Grants**

The subcommittee on Conant Fund grants met several times in each year to recommend to the full Commission Conant Fund grant awards. During the triennium, Conant Grants were awarded as follows:

Award Year	Recipients	Total Awarded
2009-2010	19	\$164,992
2010-2011	13	\$89,610
2011-2012	14	\$126,479

The Conant Fund is a trust fund held by The Episcopal Church that provides research funding for the faculty of the eleven Episcopal seminaries accredited by the Association of Theological Schools. The Commission’s recommendations are based on proposals from the deans and academic deans of those seminaries. In consultation with DFMS staff, the Commission is evaluating its guidelines and procedures for awarding the grants.

#### **Vision for Next Triennium and Future**

As previously acknowledged, the mandate of the Standing Commission on Ministry Development is very broad, and is, in fact, central to accomplishing the Mission of the Church. This is reflected in the very number of resolutions (13) and strategic plan activities (4) referred to this Commission.

The Commission believes that the work it accomplished in this 2010–2012 triennium is not only impressive in its magnitude, but also in its importance for the Mission of The Episcopal Church. Yet, many issues remain for future consideration; questions, quite naturally, remain unanswered. The Commission leaves these as a legacy for the next triennium:

1. Continue work on articulating a Theology of Ministry. The Commission suggests that this work be done in collaboration with the Standing Commission on Lifelong Christian Formation and Education, the Standing Commission on the Mission and Evangelism of The Episcopal Church, the House of Bishops Theology Committee, and other potential groups.
2. Encourage The Episcopal Church to embrace the diversity of ordained ministry education, and to find ways to agree on a range of competencies that ordained ministers—regardless of how they were prepared—might exhibit in their life and work.
3. Explore new ways by which Church structures are transformed in such a way that they naturally enable, empower, equip and support the ministry of all baptized.
4. Identify and encourage best practices for providing theological education as the Church seeks to redefine ministry and the formation of ministers. Honor a continued openness to new ways of being the Church, including use of technology, expansion of resources such as bi-vocational priests and ministry developers, and support for training and deputizing the laity in ministry.
5. Foster conversations addressing the cost of ministry education for all the baptized called to be church professionals, including those preparing for ordained ministry.

### **Resolution A069 Fund the Standing Commission on Ministry Development**

*Resolved*, that the 77th General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation from the Canonical budget of the General Convention of \$60,000 for the meeting expenses of the Standing Commission on Ministry Development during the 2013–2015 triennium.

#### **Explanation**

The Standing Commission on Ministry Development is proud of its innovative use of Adobe Connect, which enabled commission members to meet more regularly for less cost than would have been feasible if gathering physically.

The \$60,000 budget allocated for the 2010–2012 triennium allowed the full Commission to meet physically three times and via Adobe Connect web conference fifteen times. The four subcommittees also met regularly using Adobe Connect, and two of the four subcommittees (pastoral and ordained) met physically. While the Commission projects to complete its work in the triennium with a balance remaining (estimated to be \$10,000–\$15,000), the subcommittees have requested additional in-person subcommittee meetings to be more effective in their work. As such, the expectation is to expend the entire \$60,000 in the next triennium.